Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

SALEM CORRESPONDENCE.

We gave in our last paper, a brief view of the late correspondence between the First Church and the Tabernacle Church, in Salem. We now give some passages from the Introduction, which is worthy of commendation, not only for its sound arguments, but for its candid and conciliatory spirit.

The Introduction commences in the form of an address from the First Church to the Tabernacle Church.

CHRISTIAN BRETHREN—We have duly received your reply dated the 17th of January, to our communication addressed to you on the 8th of November last, vindicating this church from your charge against it of having manifested "an entire disregard to the discipline of your church, by readily admitting to its communion those who have been excommunicated by you." Our refutation of this charge appeared to us so complete and satisfactory, that we cannot conceal our surprise at the manner in which it has been received by you, and your want of candor in not retracting a charge so clearly proved to be groundless and unjust. But it is not our intention here to go into any examination of your reply, having no disposition to extend this discussion unnecessarily, and finding nothing in the principles or facts stated by you, which materially affects the merits of our defence against this charge.

But the manner in which you allude to and reiterate your other charge, which you now represent as a "charge of a dereliction from the great doctrines of Christianity," has led us to think it more important than we had supposed, to give to that also a full and thorough consideration. We are the more encouraged to undertake this from your having expressed "the pleasure which you should experience on ascertaining that this, your *far weightier* charge, is equally unfounded." We may, therefore, expect your candid attention, and if you will but favor us with that, we have no doubt of being able to afford you such pleasure in the fullest degree, and also to convince you, upon serious reflection, that your charge is no less presumptuous than unwarrantable, no less inconsistent with your own character as Protestant professors, than it is injurious to ours as Christian believers.

The hope of thus leading your minds into more enlarged and just views of the rights and duties of Christians, in respect to each other, will be our principal motive in going into a far more extended consideration of the subject, than the immediate occasion requires.

Your charge respecting the christian character of this church was originally stated as in the first part of the following vote:—

"*Unanimously Voted*, That this church cannot grant the request of Mrs. Martha Baker, for the reasons following, viz:

First, Because this church cannot consistently recognise any church as a "sister church," which, in our judgment, rejects those doctrines that we feel bound to receive as the fundamental doctrines of Christianity; and

Secondly, Because this church cannot consent to hold fellowship with any church which manifests an entire disregard to the discipline of this church, and which, by readily admitting to its communion those who have been excommunicated by us, virtually declares the disciplinary acts of this church to be 'null and void.'"

You justly regard the charge first alleged here, especially as now represented by you, to be "far weightier" than the other, for so it certainly is as it respects the responsibility of those who make such a charge; but to those who think it "a very small thing to be judged of you, or by man's judgment," it is, indeed, light. We differ from you no farther than you do from us; and if we are to be judged as rejecting fundamental doctrines, because we adhere to the bible alone, exclusive of all human systems of divinity, you, for coupling such systems with the bible, may be judged as "receiving for doctrines the commandments of men," and "making the word of God of none effect," through your unscriptural creeds and confessions. "Let us not, therefore, judge one another any more." If we are conscientious in our opinions, no error in our respective views of christian doctrine can be so great as that of uncharitably judging and condemning each other. The following passage from a discourse of the amiable and learned Seed, a very orthodox clergyman of the English Church, deserves the serious attention of all those who are liable to fall into this great error. "Whether a good man," says he, "who is a misbeliever in some points, without any faultiness or irregularity of will, will be damned for his *erroneous* way of thinking, may be a question with some people; but I think it admits of none, that a man will be damned for an *uncharitable* way of thinking and acting." And this you will perceive, is but a comment upon the apostle's declaration, that although he might understand all mysteries, and have all faith, and yet have not charity, he was nothing.

The vote of your church, containing your "weightier charge," and exhibiting the main principle upon which you refuse to recommend Mrs. Baker to the First Church, is indeed important in a general view, and deserves from you, certainly, a fuller consideration than you appear to have given it.—This principle in its operation concerns not merely the First Church, and the Tabernacle Church, but other churches also, and affects the rights of the individual members of your church, and of all churches which may be influenced by the example of yours. The subject thus becomes identified with the great cause of Christian truth and liberty, as well as that of Christian peace and charity, and acquires an importance which could not attach to the particular question which has led to this discussion. But it did not appear to affect the character of this church so directly, or make it so incumbent upon us to reply to it, as your more specific charge of a wanton disregard to your rules of discipline.

It could not appear to us of any great consequence, as respects our christian standing, that you should judge us to have rejected what you deem fundamental doctrines, while we are conscious of retaining all which we deem fundamental, and are not charged with unfaithfulness in the use of the scriptures. We know that wise and good men, in all ages of the world, have differed in opinion, especially on the subject of religion, which, probably, from the constitution of the human mind, must always be the case, and that, while some christians embrace certain doctrines as fundamental, others will reject them as erroneous, who are equally conscientious and faithful in the study of the holy scriptures. Such differences of opinion do not necessarily bring reproach upon any party, nor need they occasion a breach of the great law of love and charity, which all will admit to be the fundamental law of Christianity.

In answering and refuting so fully and so satisfactorily, as we believed, your charge respecting a disregard of your discipline, we indulged a hope that you would be led to a revision of your whole proceedings respecting Mrs. Baker's application, and to a retraction of both your charges. The principle which you avowed, as the basis of your proceedings, appeared to us so opposite to the meekness and charity of the gospel, so nearly akin to the spirit of Popery, and so irreconcileable with the principles of the Protestant faith, as well as the liberty wherewith Christ has made us free, that we could not believe your more deliberate judgment would approve it. But being disappointed in this expectation, and finding that, so far from reversing your proceedings, you repeat your charge against this church in an aggravated tone and manner, we feel bound to enter into a full examination of the subject of your vote in all its bearings, as to the duty of churches towards each other and towards their own members, as to the rights of conscience, and as to the character and claims of this church. You will allow us to speak to you with freedom, as well as fulness, on this subject; but we would not do it so much in the tone of admonition, which the platform permits from one church to another, as in that of affectionate expostulation, accompanied by rational arguments, and weighty suggestions from the works of eminent Christian authors, whose memory we all revere, though we do not regard them as of any authority in matters of faith, excepting as they accord with Christ or any of his apostles. We shall freely draw from the writings of such authors, especially those of an established Orthodox reputation, or who were under no bias from the controversies of our time, to illustrate and enforce the great principles under discussion; knowing that whatever comes from such a source will justly have more weight with you, than any arguments which we might frame. Our sole object is to produce conviction in your minds, as the truth of these great principles. We have no disposition to a controversy with you upon any of the doctrines which you may be supposed to hold, however gratifying to us it might be to have you embrace those which we believe to be true. On the contrary, we would strenuously maintain your right to hold and avow them, or any which you may be led to adopt as Christian doctrines, coupled only with the obligation to allow us the exercise of the same right without forfeiting our claim, as Christians, to your charity. Why may it not be so? Why may not such an obligation be mutually felt and acknowledged? We enjoy each other's confidence, as members of the same community, in the civil and social relations of life, where we meet in the spirit of mutual candor, and appreciate integrity wherever it is found to exist. Why should it not be so in our religious relations? Why should we not here also regard each other in the true spirit of candor, and appreciate Christian integrity as we find it exemplified in the life, and not according to speculative views, which, however erroneous they may seem to us, may have resulted from as honest and conscientious inquiries after divine truth, as we have been able to make in forming our own religious opinions? A dispositition to receive the truth, and sincerity and faithfulness in seeking for it, are all that we can strictly call our own in this great concern. Infallibility appertains to no human being. The most exalted understanding may err, while the humblest may honestly seek for the truth, and thus commend itself to God, though it should miss of finding the truth.

Professing, as we do, to hold the same inspired volume as the standard of our faith and duty, and to be under the same obligation to examine it for ourselves, without attaching authority to any human interpretation, it seems necessarily to follow, that we ought to admit each other's integrity in this high trust, as readily as in lower ones, and recognize each other's Christian claims accordingly. Shall we, instead of this, judge the integrity of others by comparing the result of their inquiries with that to which we have attained, and thus make our interpretation of scripture a test for trying their soundness in the faith, or their claim to our charity? Is not such conduct presumptuous and essentially Popish, and has it not led to unchristian animosities and dissensions in every age of the church, and thereby prevented the genuine influence of our holy religion among men?

It must then be a common object with all enlightened friends of Christianity, to remove this scandal from the church, and to promote an opposite spirit, the spirit of love and peace, which is the true badge of the disciples of Christ. This object, we may hope, will be advanced by every fair discussion, which tends to diffuse among Christians correct knowledge as to the nature and foundation of their religious rights, and to lead them to the exercise of mutual candor, as to the motives and principles by which they are actuated in the enjoyment of them. We could not therefore doubt, even had you been silent on the subject, that you would accompany us with pleasure in this discussion, and receive whatever valuable information we may be able to collect and present to you, in the same Christian spirit in which we hope to communicate it.

MEETING OF UNITARIANS AT DANVERS.

We have already given in preceding numbers of the Register, the remarks of several gentlemen, at the meeting of Unitarians recently held in Danvers. We are happy in being now able to add those of Hon. S. C. Phillips, on the same occasion.

MR CHAIRMAN:—That such a meeting as this should have been held—that it should have been announced through the medium of the public press—and that so many should have been found ready to come forward upon such a notice to signify their approbation of the object of the meeting, are circumstances which afford an encouraging proof of the progress and present influence of UNITARIAN CHRISTIANITY.

The time was, Mr Chairman, within your recollection, and within the recollection even of those who have recently attained the age of manhood, when publicly to profess Unitarian Christianity was but to incur the unmitigated charge of heresy, infidelity, and impiety! The time was, when the pulpit and the press uttered nothing but denunciation of the motives and purposes of the few,—the very few—who, at the risk of martyrdom at the bar of public opinion, could venture to 'confess Christ before men' in the simple character, in which they believed him to have been born into the world, and to be revealed in scripture! The time was, and that but recently, when many believed it to be their solemn duty to sound the alarm of danger, and to raise the cry of watchfulness, wherever the fury of intolerance had been so far remitted, as to permit Unitarians to speak for themselves! The time was, and that but recently, when Sunday, and the church, and the Bible were thought to be profaned by the use of Unitarians; when, under the impression that Unitarians in profession were Deists in disguise, the old regarded with distrust, and the young were taught to view with suspicion, our professions of reverence for the Divine revelations of the Old and New Testaments, and our unqualified disclaimer of any doctrine or principle which might not be shewn to be contained therein. The time was, Sir, and that but very recently, when even by those who reluctantly conceded that our opinions might be made to appear plausible as matters of speculation, their *practical tendency* was, to say the least, seriously questioned; and when our fellow-Christians did not refrain from warning us, in the anxiety of their hearts, that our faith could yield no support in the vicissitudes of life, and that it must wholly fail us at death!

Far be it from us, Sir, to complain of the means, by which it has pleased God to cause all things to work together for good. The scrutiny, to which our faith has been subjected, has tested its purity, and tried its strength. Every where spoken against, it has been, through the zeal of its opponents, every where proclaimed; and no where has it failed, in a greater or less degree, to conquer prejudice, to silence calumny, to excite inquiry, and to produce conviction. No where has it failed to gain friends and advocates, who have lived and died in reliance upon its principles. No where has it failed to exert a benign influence upon human interests and relations. Abroad, in countries where the government was not sufficiently despotic to suppress it, but where it could be held only under the penalty of civil disabilities, it has exhibited bright examples of conscientious rectitude, humble piety, and enduring fortitude; and here, in this land of free minds and honest hearts, it has advanced with the slow but sure march of truth, wherever error had preceded it. With no panoply but the Bible, with no other weapon than reason, contending only in self defence, yielding every right which it claimed, and honoring motives while it protested against dogmas, it has so far triumphed over or conciliated its opponents, as to enjoy at the present day its full share of confidence and respect. Yes, Sir, our claim to an equality of Christian rights is at last virtually conceded; and he must be weak or wicked, a bigot or a calumniator, who would now venture, before God and man, to deny us the Christian name. It is rather for our fellow-Christians, if they would do us justice, to yield their testimony, that we have never been wanting as a body in the liberal support of religious institutions—that our societies and ministers are numerous and respectable—that the cause of good morals has never been deserted nor betrayed by us—that we have formed no alliance, political or personal with the opponents or to the prejudice of religion—that we have neither discarded nor failed to rely upon the Bible as our rule of faith and practice—and that we are and ever have been ready to make exertions and sacrifices for the common cause of religious knowledge, liberty and charity. It is more than we can as yet expect of our fellow Christians, to concede the soundness of our opinions; but for a favorable interpretation of our motives and objects we do not fear to rely upon their sense of justice.

There are perhaps, even yet, those in the community who are slow to believe that the odious accusations heretofore preferred against our faith and its professors are wholly unsustained. And if from a sense of justice, charity, or shame, other charges are no longer persisted in, there is one which still meets us in every shape of censure and reproof, and demands, from its importance, serious consideration. It is the charge of indifference, lukewarmness and coldness in religious concerns. It is the charge that Unitrians, individually and as a body, are more negligent than their fellow-Christians of religious duties—that they are 'more lax' and 'less scrupulous' in religious observances—and that in their deportment they exhibit less evidence than others, of a decidedly religious character.

Now, however much there may be of exaggeration and injustice, if there be any truth in this charge, let it incline us, first of all, to serious expostulation. Are these things so? Not to compare ourselves with our fellow-Christians, but to compare our own practice with our own faith, we may admit, and we ought to confess with sorrow and remorse, that there is much truth in the charge. That we have failed to reflect seriously upon our destiny and duties—that concerns of the day and hour have engrossed our thoughts and affections—that in the employment of our time and talents we have sadly mistaken our true interests—that in much of our conduct our principles and motives have not been those of Christian morality—that for ourselves, our friends and children, we have not eschewed temptations, into which it was our duty not to suffer ourselves or them to be led—that, in short, we have done far less than we ought to have done, by our private and public influence and exertions, for the cause of strict virtue and personal religion, who amongst us shall not acknowledge?

But let the censure fall not upon our faith, but upon ourselves. We put it to our fellow-Christians, we put it to the world—what is there in our faith, which does not absolutely require the strictest conformity of our characters to the principles, the precepts, the example of Jesus? What is there in our views of Christianity, that robs a single duty of its obligation, or a single virtue of its attractiveness? What is there in Unitarianism to encourage or permit the slightest misdemeanor, or the most venial foible? What is there that falls short of requiring the entire devotion of heart and life to the service of man and the known will of God? What is there in Unitarianism that does not frown upon thoughtlessness, heartlessness and inaction? They charge us justly, who allege that we place no reliance upon 'imputed righteousness' (technically so called,) and that we attach merit to good works. We believe, as we believe we live, that life is designed for virtue; that religion is designed to promote virtue; and that virtue on earth is the prerequisite to happiness in heaven. We believe that it is not so much by calling Jesus Lord, or magnifying his name or nature, as by keeping his commandments, and doing the will of God his Father, we are to vindicate our claim to be called his disciples. We believe that the misery as well as happiness of our future condition will be spiritual and not physical, and that the remorse and internal anguish which we here feel for wrong conduct at the moment we are conscious of it, is the fittest emblem of what they must suffer, to whom the consciousness of all their bad acts and perhaps worse motives shall suddenly be imparted in the hour of retribution. Holding such views of religion, of life, and of duty, how shall it be said that we, above all others, can find any excuse, still less any inducement, in our faith for aught that savors of indifference, lukewarmness, and coldness in our moral and spiritual concerns? Let them who venture to say so, point to a principle or precept inculcated by Unitarians, which justifies the charge. We do not know, and, until we are otherwise advised, must deny that there is any such; and when it is pointed out, we will show that it has been misrepresented, or we will renounce it.

The present meeting, Mr Chairman, will not allow us to admit unqualifiedly the charge of religious indifference. There is a spirit *here*, which encourages the hope that in many hearts Unitarianism has proved itself to be Christianity in all its influences and effects. It is not in *this church*, that we are to believe that it is wanting in power to convince the reason, to rouse conscience, and to warm the affections. It is not in *this county*, as has been well shown, that, either in its past history or present condition, any other than what we esteem liberal and rational views of Christianity have been most distinguished for producing a salutary and permanent influence. It is not in *this state*, distinguished for the prevalence of Unitarianism—it is not in MASSACHUSETTS, surely, that so far as we are concerned, the principles and interests, the instructions and ordinances, the schools and churches of religion have been suffered to languish and decline. Rather has it been here and amongst ourselves, that learning and talent, and private munificence and the public bounty, have been frequently appropriated to religious uses. Rather has it been here, and amongst ourselves, that religion has been held to be the bulwark of all our institutions, and that the support of religion, in perfect consistency with liberty of conscience, has been felt to be the duty of every citizen and of the whole people. We may, then, as we should upon every such occasion, confess our deficiencies, and exhort each other to reformation and improvement; but it would be unjust for us to admit that the charge of our opponents is to be received without limitation—that it is more true of us than it is of themselves, and of all not divested of the imperfections of humanity—or, least of all, that it has any pretensions to truth, as directed against the pure and holy faith in which we trust.

The present occasion, suggesting so many causes of gratitude to God and of mutual congratulation, deserves especially to be improved as the commencement of a new series of efforts to excite and extend a religious sympathy and to aid the cause of practical piety amongst ourselves. We ought not to be insensible to the new and peculiar circumstances in which we are placed. By the blessing of God we are no longer a few scanty, scattered groups, incapable of cooperation, and hardly daring so much as to make ourselves known to each other. Our churches and congregations are now so numerous, that in this quarter nothing would seem more easy than for us to hold frequent and profitable intercourse; and there seems, also, to be no mode of bringing us together, combining more attractions and advantages, than that which has been adopted by our friends, at whose instance we are now assembled. There are surely none amongst us, laity or clergy, who do not need the countenance, the excitement, the encouragement, which such meetings are suited to impart. They will call for no sacrifice of time, which we should not readily have appropriated to comparatively unimportant secular interests. Their design is, by the aid of circumstances, to call us to deliberate more seriously and frequently upon our Christian privileges and obligations—to direct our attention and our efforts to practicable measures for the common benefit—to make us better acquainted with our situation, our wants and our duties as a body of fellow-believers—and to enable us, by combined as well as separate exertions, to do more, constantly more, for the cause of truth and virtue, of Christ and God. By holding such meetings, let it be understood and realized, that we deem religion a matter of such moment, that we choose to bestow upon it an increased attention, and that we are anxious to strengthen in the mind of every individual the conviction that he can and ought to do more, much more, for his own religious improvement, and for the diffusion of a religious spirit, wherever his example may be witnessed, and his influence extends.

This, then, is what we want—to do more for ourselves, and amongst ourselves. We ought not to shun controversy when it is forced upon us—our opinions should be tested by constant investigation and discussion—but let us remember, above all things, that Unitarianism is a practical religion; that it requires all the duty which man can perform; and that it is nothing short of its original design, to render the whole of life one act of blended piety and beneficence. What excuse shall a Unitarian invent for neglecting or delaying to be a religious man? The simple faith which he professes has commended itself to his understanding. He perceives in it no perplexity, no mystery, no gloom, no absurdity. In every principle and precept he traces the impression of truth and virtue. In its requisitions he complains of no austerity, and although he perceives that they are as comprehensive as his faculties,

and as lasting as his existence, he perceives also that they have no other purpose than his own improvement; and what can a rational being desire so ardently and so exclusively as his own improvement? What doubt can he entertain that the whole design, and the whole effect of this religion, is to impart a moral dignity to his character, to instil the noblest sentiments, to inspire the best feelings, and to make him, by its various and constant influences, a blessing to himself and all around him? What doubt can he entertain that such a religion, if sincerely embraced, will guide him safely through the changes of life, and will conduct him to its close in peace? How can he doubt that such a religion will lend its sweetest charm to youth, its most enduring honor to manhood, and its only comfort to old age? How can he doubt that the principles and spirit of such a religion are suited to accompany him in all his pursuits, to regulate every transaction, to save him from temptation, to make prosperity harmless, and adversity useful? How can he doubt, then, that it is safe and wise, nay, that it is necessary and indispensable, for him to strive earnestly, steadfastly and habitually to acquire and manifest the spirit of this religion in all his thoughts, in all his feelings, in all his conduct!

Shall he fear to encounter a want of sympathy in those who seem to prefer to be irreligious rather than to appear religious? What can their sympathy avail him? If the alternative is to despise himself or to despise them, to violate his principles or to contemn their sophistry, will he hesitate in his decision?

Shall he fear that the claims of religion may conflict with his worldly interests? Is there any worldly interest of so much value, that it will compensate for the want of religious principle? Can our worldly interests, under any circumstances, rest upon so solid a foundation as religious principle? Let the idea be again and again repeated, that, so far from interfering with worldly avocations, religion, as we understand it, actually designs to carry us into the world and through the world under the influence of such motives and habits that every faculty shall be well employed, that every hour shall be well spent, that every reasonable desire shall be gratified, and every laudable purpose promoted. It withdraws us from no pursuits but such as we cannot approve, and debars no enjoyments but those which must be eventually disgusting.

Shall a Unitarian, moreover, believe, or act as if he believed, that an attention to religion may be deferred until a late or the latest period of life? Let him remember, that there is no period of life which may not be late enough to be the latest; and especially let him remember, that by the principles of Unitarianism, there can be no compensation in the agonies of a death-bed for the waste of hours, and days, and years, which might have been devoted to duty, to virtue, and to God.

What, is it asked, shall a Unitarian seek to become, when he becomes religious? The character of Christ is the model proposed for his imitation. This is the standard of moral and religious perfection. We can conceive of no virtue which it does not comprise, and of no duty which it does not illustrate. Our love of Christ is the love of his character—of the principles, motives, purposes, which governed his intercourse with man and God—which were breathed in every prayer, uttered in every discourse, and manifested in every action—which, in our view, gave all its glory to his life, and all its value to his death. Looking, then, to Jesus, the author and finisher of his faith, the Unitarian will strive to become pious, humble, and resigned to the will of God, *like him*—doing good always and every where, *like him*—seeking the honor which cometh from God only, *like him*—enduring temptation and trials, *like him*—honoring goodness under every name and in every form, *like him*—in short, devotional in every sentiment, righteous in every motive, and useful in every act, *like him*.

Could every individual here present resolve to be from this moment what he will now admit an Unitarian should become—could he be induced to shut out from his mind all other considerations of duty and interest but such as his religion approves—could he carry hence to the bosom of his family the blessed influences of the temper of his Master—could he nobly go forth into the world, bearing upon his front the badge of his profession, steadfastly maintaining his own integrity, and emboldening others to walk in his steps—could he feel and make others feel that whatever is opposed to Christian morality is as weak as it is wicked, and that it is an act of self-degradation to refuse to be a Christian—could he feel and make others feel that there is no limit to the influence of a good motive, and to the effect of a good example—could he feel and make others feel that to a truly good man the love of usefulness supplies the place of all meaner ambition, and that in the circumstances of every individual there is ample scope for the beneficent exertion of the most varied faculties; could every Unitarian, here and elsewhere, thus think, and feel, and act, we might safely leave our principles to be judged by their results. In the view of an admiring world and of a grateful posterity, *the truth of God* would be the inscription every where displayed upon the broad banner of our faith, while *the spirit of Christ* would impart its brightest lustre to the public and private character of every disciple.

[For the Christian Register.]

FRIENDLY ADMONITION.

Mr Editor,—It is understood that for several years considerable excitement has existed among the Presbyterians of our country, which has been occasioned by a diversity in their religious opinions. Two powerful parties now exist among the clergy of that denomination. One of the parties adheres pretty closely to the Confession of faith and Catechisms of the Westminister Assembly of Divines; the other has adopted more or less of the opinions which have been denominated "the New England Orthodoxy." The former party is called the "old School," the latter the "new School." In the late Anniversary meeting of the General Assembly at Philadelphia, there appears to have been considerable heat and strife; and in the course of the debates some severe reproaches were cast on the clergy of New England. The General Association of Massachusetts had a Delegate attending the meeting of the General Assembly, who was pained to hear the reproaches cast on his brethren by some members of the "old School,"—and he was disposed to speak in their behalf. His speech found a place in the Boston Recorder of June 6th. I shall give only an abridgement of a part of one paragraph.

'Sir, I should not have risen in my place on this occasion, had I not felt it a solemn duty, which I owed to myself and my constituents, to reply to some remarks and insinuations which have fallen from several gentlemen, who have addressed you on this floor.—I admire eloquence wherever I witness it, but I have deeply regretted that such eloquence should have been so marred by personal allusion, and exclusive anathemas. It was my wish to correct some misrepresentations that have been (I hope unintentionally,) made respecting that part of the country where it is my happiness to reside.—It must be acknowledged that we have our trials in New England, but they are very different from the trials which now agitate the Presbyterian church. There is a line of division among us, but it is the line which divides the church from the world—the friends from the enemies of God. The evangelical part of our community have a common bond of union; and though I do not wish, Mr Moderator, that Unitarians and Universalists should spread their baneful influence into your church, it is my deliberate opinion that if you had, as we have, a *common* enemy to contend with, you would be at peace among yourselves. It is the absence of this which causes your divisions.'

The Delegate then proceeded to state that a similar diversity of opinion exists among his Orthodox brethren in New England, as that which now agitates the Presbyterian church. He avows himself to be of "the old School," and then says—"But I am not prepared to brand with the odious name of *heretics* those who differ from me."

If I understand this Delegate, he does not even pretend that the "bond of union" between the two classes of Orthodox brethren in this vicinity is *love to God and to one another*; but he seems plainly to concede that they are kept together by having what he calls a "*common* enemy to contend with."—He also seems to suppose that this is what is wanting in the Presbyterian Church that they "may be at peace among themselves." Indeed he gives this as his "deliberate opinion," or I have failed in my attempt to ascertain his meaning.

Though the Delegate was "not prepared to brand with the odious name of *heretics* those" of his Trinitarian brethren "who differ from him," he seems to have been fully "prepared to brand" with the more odious name of "enemies to God" nearly half of the professing Christians in his native state; and at the same time he assumes for himself and his party the honorable title "the friends of God." But when has there been a more flagrant violation of the precept of our Lord—"Judge not, that ye be not judged?" Perhaps the Delegate's own account of the "*common* bond of union" among Trinitarians will account for the liberty he has taken in denominating whole sects "the enemies of God." I am, however, unwilling to believe that all our Trinitarian brethren are so destitute of the spirit of Christ as to be under the influence of what the Delegate calls the "common bond of union," that is, *hostility* to a supposed "*common* enemy."

Such has been my respect for the Delegate, and my belief in his piety and benevolence, that I am sincerely grieved by the inconsistency which I think is apparent in what he has done;—And that he may see his own inconsistency, I will quote a few words from his Convention Sermon, delivered no longer ago than the last year. This was his text—"Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from among you, with all malice, and be ye kind one to another." Eph. iv. 31, 32. The sermon was a very good one, and its purpose seemed to be benevolent—to abate party passions, and to promote kind affections. On the odious practice among sects of branding each other with "opprobrious epithets" the preacher said the following things:—

"The attempt to fasten upon the advocates of any system of religious belief opprobrious epithets, which they not only do not admit but expressly deny, cannot be justified by candid and impartial men." p. 10.

"These censorious epithets, serve only to inflame the minds of the community, and to produce a spirit of bitterness and unkindness among the professed Ministers of the gospel." p. 11.

In p. 14, the preacher urged on Ministers of different sects a regard to his text in their "social intercourse in private life." Then in page 15. we have the following passage—"But it is not merely in the ordinary courtesies of life that I would inculcate upon my ministerial brethren the spirit enjoined in the text. We are bound by it to be tender of each other's *reputation*. That man is indeed a bigot who has no regard for any but those who belong to his own sect; And that man is worse than a bigot, I know not where to find language strong enough to express my abhorrence of his character, who can listen to false reports unfavorable to the good name of his neighbor, and especially his brother in the ministry, because he belongs to a sect different and opposite from his own."

Let it be remembered that these Christian sentiments were uttered before a Convention composed of Trinitarians and Unitarians, with the avowed design of promoting kind feelings between the parties, and of putting down the odious feelings and practices which had been indulged prior to that time; and that, in about a year subsequent, the same man publicly denounced as "*the enemies of God*" all the Unitarians who had heard his Sermon—and this too in a numerous assembly of clergymen in a distant state!—Had he forgotten that Ministers were "bound to be tender of each other's *reputation*," and that "censorious epithets serve only to inflame the minds of the community, and to produce a spirit of bitterness and unkindness among professed Ministers of the gospel?"—From my heart I pity the good man of any sect who is so under the dominion of party passions and prejudices, as to be led into such glaring inconsistencies in his public conduct. It was not from unkind feeling towards this brother that I was induced to state his inconsistency. I have done it in the hope that the admonition will be useful to him, to myself, and to many brethren of different denominations. "Let him who thinketh he standeth take heed lest he fall." I may have more to say on this subject in a future day. Monitor.

[For the Christian Register.]

THE MOTHER'S SOLACE.

Seldom do we think, while the rays of Heaven's sparing mercy are shining on the unbroken circle of our friends, that there are hearts not far from us shaded by the cold clouds of sorrow and death. And so it was with me. I had left home to mingle in the joys of a fireside but a few miles distant, and hardly less dear than my own. But if there were tones then gladdening my spirit, it was not thus at the house of one among my loved parishioners. The day on which I returned, as I entered our village full of calm and happy emotions, I heard a voice which, with electric power, changed and chilled this current of feeling. "What a sad stroke the death of that young man was." I looked at the speaker in surprise. "Have you not heard," said he, "that William R—— has gone, and of the dreadful accident that occasioned it?" After a word or two more I passed on, and with a truly heavy heart. "What will become of that mother?" thought I, as I drew near to my house. "How can she endure this? What can I offer as a consolation under so inestimable a loss?" And soon I learned that an express had been sent for me to visit the subject of this notice while he yet lived. It is no ordinary privation to the pastor when prevented from spending a few moments with one who is erelong to leave the endeared number in his charge for eternity. But the regrets which I that night carried to my pillow, were, on the day that succeeded, almost exchanged for delight.

I hastened to the dwelling of my friend. It was shrouded in that expressive stillness which marks those abodes where the destroyer has just come. I entered the door in painful suspense. Was I about to hear of one who had been wrested from this world so suddenly, that his hand yet clung to its shadows? Or did he go in peace? The very winds seemed to me hushed, as if waiting with me for an answer. The mother was silent. I read in her eye thoughts too tender for utterance. There sat a bereaved little sister, the more needing my compassion as she knew not why her brother's countenance was so changed. Near her were two others, hardly more sensible than she of their loss. The father came into the room. Poor man: what a son had gone from his presence. "I have lived," said he, "to see many close their eyes upon life; but I have never known one, who met that event with such calmness." And the tear, he brushed from his cheek as he spoke, was encircled by a smile.

After a short pause, I inquired if he appeared conscious of his danger, and how the view of it affected him. "Perfectly conscious," he replied. "Three days before he left us, he said to his mother, 'I am now persuaded that I shall never rise from this bed—but do not weep, mother, for I have no fear of dying. I feel that God is full of mercy, and will forgive me if I repent of my sins. I have yet lived but a few years. If He should spare me longer, I should commit many more offences and might then be less fit to die.' His mother was overcome at this spirit of submission in one so young—one, to whom life would be thought peculiarly dear. He spoke, at another time, words of counsel and comfort to her soul. 'What can I do, my son, without you? Who will be to me all that you have been?' said she. 'Trust in God,' said he, with an affectionate piety, almost like his Master's on the cross—'trust in God—he will provide for you.'" Again he called his father to the bedside, and exhorted him to give himself to the service of his Father in heaven. And it must have been a touching scene. One who had not yet seen a score of years,—but a boy,—imparting the advice of aged and hoary experience to those he was to leave. Truly "wisdom is the grey hair to man; and an unspotted life is old age." A little time previous to his departure, he said to his mother, 'there is but one thing more I desire before I die—and that is to see our minister.' Happy young man! It was not that "one thing needful," which so many neglect to acquire until their hour has come. I should rejoice to have been permitted the sight of so bright a Christian hope—but the last admonitions, my office must sometimes enjoin, had been amply superseded by his own early thoughtfulness.

I called a few days after his burial, when the sorrowing mother shewed me that Bible he had made his companion. It bore marks of study. Several passages were particularly designated by his pencil, one of them he had quoted to his parent, as she spoke of her affliction; "believe in the Lord Jesus, and thou shalt be saved." "I have read all of them," said she, "and it seems as though I heard him uttering them still in my ear." I knew he had been distinguished for sobriety, a pure character, and a discriminating mind. But so rare piety—so steadfast confidence in God would have disappointed me most happily, even in one full of years. It was not either that he had led so retired a life that temptation did not reach him. He was peculiarly exposed, and cast among vicious companions in his place of employment. Such virtue is the golden fruit of the blessed gospel. Such faith in the final hour is a precious model. Let not youth—let not the ripest age turn from these lines without a holier resolution.

B.

CHRISTIAN REGISTER.

BOSTON, JUNE 23, 1832.

CHRISTIAN TESTS.

What are the proofs that a man is a Christian? What are the true Christian tests? This is a question of great interest, and one of much more importance in its practical influence than has generally been admitted. It is a prevailing fault of most religious sects, that they lay more stress on the points of difference, than they do on the points of agreement, between themselves and their brethren of other communions. Bigotry is indeed confined to no sect; yet there are some to whom the appellation 'Exclusive,' seems more appropriately to belong. With them the points of agreement between themselves and others are scarcely remembered, whilst the points of difference are exaggerated, and an absolute conformity to their own standard made essential, not only to present fellowship, but to future salvation.

Now we maintain that all the alienations, jealousies and contentions, that exist among Christians of differing sentiments, are a consequence of departure from the true scriptural standard of Christian character. Bring men back to the pure teachings of the gospel in this respect, and you take away the principal causes of alienation and strife. Every sincere effort to effect this—to induce men to regulate their judgments of their fellow-christians faithfully and only by the precepts of Jesus, is a commendable effort, and however feeble, or ineffectual in its results, shall in no wise lose its reward.

But what are the pure teachings of the gospel—what are the precepts of Jesus, on this point? An Apostle says, "He that doeth righteousness is righteous." And a greater than the Apostle says, "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?" "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit."

We fear no contradiction, when we say, that men of all sects do substantially agree as to the practical virtues of Christianity. We will even advance one step further, and say that they do substantially agree also, in all those *principles* which are the *foundation* of the essential practical virtues of Christianity. And what more do we want? All our speculations and differences on other points are but "wood, hay, and stubble," and in contending for them we do but give evidence that we have scarcely yet learned the very rudiments of our religion. We can view it only as a weakness, and as betraying a heart not yet truly imbued with the large and generous spirit of Christianity, when we see men indulging in railing and anger at their Christian brethren, in regard to minor speculations, the 'lesser matters;' questions, of which neither the acceptance or rejection either soothe or will disturb any man's conscience on his bed of death. This, we contend, is the true test. Whatever recollections give peace or bring distress there—(with persons of ordinary advantages of Christian knowledge)—these are the "weightier matters of the law;" these are the essential principles of Christianity. And these recollections, we believe, will be universally found to relate to practice,—to things good or evil, which we have said and done, or neglected to say and do. The true Christian tests then, are, the *conduct of life*; in which we include as an essential part, the cultivation and exercise of the Christian affections—love to God and man. 'He that doeth righteousness is righteous.'

RELIGIOUS INTELLIGENCE.

RELIGIOUS ANNIVERSARIES IN NEW YORK.

The anniversaries of several religious societies were celebrated in New York in the second week of May. The meetings were generally held in the Chatham Street Chapel, the large building which has recently been converted from a theatre into a place of worship for the congregation of which Mr Finney has become the minister. We have prepared brief abstracts from the New York papers, principally the Observer.

American Seamen's Friend Society. This Society held their annual meeting on Monday evening, May 7th. The Reports represent this Institution as flourishing. The income of the Society for the preceding year amounted to $5679; which sum exceeded the expenditures more than $100. The meeting was addressed by Rev. Mr Greenleaf of Boston, Rev. Messrs. Diell, Mines, and Stevens, (who have been appointed chaplains of the Society at the ports of Honolulu in the Sandwich Islands, Marseilles in France, and Canton in China,) Rev. Mr Patton of New York, and Rev. Mr M'Ilvaine of Brooklyn. 'Mr Greenleaf estimated the number of seamen in the United States at 100,000, of whom 45,000 were in the foreign trade, 45,000 in the coasting trade and fisheries, and the remainder in our armed vessels.'

American Peace Society. The annual meeting was held on Tuesday, May 8th, in Clinton Hall, S. V. S. Wilder, Esq. presiding. The annual report was read by Mr Ladd, the Secretary. Resolutions were offered and supported by remarks from Rev. Messrs. Somers, Bush, Baldwin, and Dewey of New York, Rev. Mr Carroll of Brooklyn, Rev. Mr Freeman of Massachusetts, Rev. Mr Waterman of Providence, R. I. and W. Ladd, Esq. of Maine.

American Tract Society. The seventh annual meeting was held on Wednesday, May 9th, the President, S. V. S. Wilder, Esq. in the chair. The speakers were Rev. Dr De Witt of New York, Rev. Mr. Babcock and Rev. Drs Codman and Sharp of Massachusetts, Rev. Dr Baxter of Virginia, Rev. Mr M'Ilvaine of Brooklyn, Rev. Dr M'Auley of Philadelphia, and Rev. Mr Eastman, Secretary, and Rev. Mr Woodbridge, Agent of the Society. The Report states that "forty six new publications have been stereotyped during the year, making the whole number of the Society's publications *six hundred and fourteen*, in 7 different languages, exclusive of 4 in Burmese, 6 in Tamul, and 1 in Cherokee, which have been approved for publication at foreign stations. Among those printed by the Society, are the Pilgrim's Progress, with engravings; Baxter's Call, with Chalmers's Preface; Family Hymns; Daily Food for Christians, and the Daily Christian Expositor. The Christian Almanac was published in twenty distinct editions, adapted to different parts of the country, eighteen of which were printed at the Society's house. Of the American Tract Magazine 5000 copies are published monthly."

American Home Missionary Society. The anniversary of this Society was celebrated on Wednesday the 9th of May. It was attended by 'an immense audience.' Addresses were made by Rev. Mr Carroll of Brooklyn, Rev. Dr Baxter of Virginia, Rev. Mr Thomas, Missionary to Palestine, Rev. Dr Cox and Mr Tappan of New York, and Rev. Pres. Humphrey of Massachusetts. The Treasurer's Report exhibits a balance against the Society of $2,509 14.

American Bible Society. This Society held its sixteenth annual meeting on Thursday, May 10th. Hon. John Cotton Smith, of Connecticut, presided. John Pintard, L.L. D. was chosen as Vice President, to fill the vacancy occasioned by the death of the late Col. Troup. Gen. F. P. Santander, of the Republic of Colombia, was also appointed a Vice President, and has accepted the office. Mr Garret N. Bleecker was chosen Treasurer, vice John Adams, Esq. who has resigned that office. Thirtytwo new auxiliaries were reported, making an aggregate of 838, exclusive of numerous branches. Resolutions were offered to the numerous concourse present at the meeting, and were sustained by Robert Dennistan Esq. of Orange Co., Hon. Stephen Van Rensalaer, of Albany, Peter Stuyvesant, Esq. of New York, B. F. Butler, of Albany, Rev. Mr Mortimer, of the *Moravian* church, New York, Rev. Mr Bethune, of the *Reformed Dutch* church, Utica, Rev. Mr Ridgeley, of the *Episcopal* church, Bristol, Penn., Rev. Mr Grosvenor, of the *Baptist* church, Salem, Mass, and Rev. Mr Breckenridge, of Philadelphia, and Rev. Dr Miller, of Princeton, N. J. of the *Presbyterian* church. Remarks were also made by Rev. Dr Milnor, and Rev. Mr M'Ilvaine. The following extract, from an abstract of the Report, we copy from the N. Y. Observer.

The receipts of the year, after deducting the sums borrowed, amount to $107,059. Of this sum, $40,193 88 were received in payment for books $4,571 74 from legacies; $23,555 40 as donations; towards the general supply; $677 07 for the distribution of the scriptures in foreign countries; and the balance from other sources, specified in the Treasurer's Report.

It was stated in the last Report, that $34,190 were due to banks. This debt has since been reduced to $22,000, and the debt for paper has been somewhat reduced. The Managers are deeply anxious that debts due from auxiliaries may soon be paid in, so that the bank claim may be removed, and the Society be ready to embark in foreign distributions.

In the subjoined table will be seen the number and varieties of Bibles and Testaments issued from the depository in the course of the year.

English Bibles	53,730
" Testaments	59,019
French Bibles	171
" Testaments	1,266
Spanish Bibles	87
" Testaments	182
German Bibles	673
" Testaments	280
Welsh Bibles	176
" Testaments	100

Besides 118 Bibles or Testaments in other languages, making a total of 115,802 issued during the year, which added to those issued in previous years makes a grand total since the organization of the Society of 1,442,500 copies!

The number of books issued is considerably less than those of the two preceding years, which were devoted to the general supply. They have, however, been distributed in the most remote and newly settled parts of our States and territories, where they were much needed, and where it is hoped they will be highly useful.

Two new buildings have been erected by the Society, in New York, at an expense of $11,050.

The Society has in its service eight agents. The Board have resolved to procure two General travelling agents, one for the Atlantic States, the other for the great Western Valley. Stereotype plates for a modern Greek Testament are in preparation, and when printed, a large edition of this work is to be sent to Greece. Little has been done the past year in distributing the scriptures abroad.

American Education Society. This Society held its annual meeting on Thursday, May 10th. President Day, of New Haven, presided. Addresses were delivered by Rev. Dr Tyler, of Portland, President Humphrey, of Amherst, Rev. Mr Bacon, of New Haven, Rev. Dr Skinner, of Philadelphia, and Rev. Mr Patten, of New York. The Report notices, with much feeling, the death of Rev. Dr Cornelius. The following statistics of the Society, we copy from the abstract of the Report, as published in the N. Y. Observer.

During the year past, there has been assisted from the funds of the Society, (including the Pres-

byterian Education Society,) 151 young men in 11 theological seminaries; 279 in 25 colleges; 228 in 77 academies; and 15 under private instruction; making a total of 673 young men in 113 institutions of learning. More than one-third of the whole number, as it appears from the preceding statement, are in the first stage of their education. Sixtyseven are in fourteen institutions in the Valley of the Mississippi.

The whole number of new applicants who have been received during the year is 122, of whom 127 are members of various academies, 44 of colleges, and 51 of theological seminaries. This number is greater by 48 than were admitted last year.

About sixty individuals assisted by the Society will be licensed this year to preach the gospel. Not far from ten of the number expect to engage in foreign missions.

The amount refunded since the last annual meeting, is $1,312 77, making the whole sum within the last six years, nearly $7,000. During the preceding ten years, it was about $400.

The receipts for the year, as appears by the Treasurer's Report, amount to $41,927 15. Of this sum, $4,325 05 were received on account of scholarships, and $37,606 10 for current use.

The amount of expenditures during the year, was $41,362 56, which with the debt of last year leaves upon the Society, at the present time, a debt of $3,588 05.

The individuals assisted by the Society have various opportunities to aid themselves, in part by school keeping, by performing agencies in vacations, and by manual labor. The amount earned in this way last year, was $15,568. Of this sum, 56 men in 7 theological seminaries, earned $3,282, or $58 on an average; 149 men in 18 colleges, earned $9,270, or $62 on an average; 116 individuals in 47 academies, earned $3,016, or $26 each. No earnings were reported from 352 men. The whole amount of earnings for six years past, is $55,915. In 1827, they amounted to $6,000, last year, to $15,568.

During the past year, the obligations of 24 individuals, at their request, have been cancelled in whole or in part. Of this number, 19 are missionaries;—4 foreign, and 15 domestic.

Since the establishment of the Society, 1,426 individuals have been aided. They may be distributed as follows;

Foreign missionaries,	26
Licensed to preach the gospel, now in this country,	460
Now under patronage, exclusive of licentiates,	620
Temporarily employed as teachers,	70
Permanently employed as instructors,	30
The number who have died, is	46
Failed for want of health,	30
Unqualified persons, most of whom after trial were dropped,	50
Entered other professions, for various reasons,	25
Of whom we have no recent information,	65

Sabbath Union. The celebration of the anniversary by a public meeting was omitted, and 'instead of it a prayer meeting was held at Chatham Street Chapel on Tuesday morning,' at which the Corresponding Secretary stated that so little had been effected by the Association within the last year that it had been thought best not to offer a Report.

New Hampshire Unitarian Association. We have pleasure in being able to state that at a recent meeting of Unitarians at Concord, N. H. from various parts of the State, a State Association was formed, auxiliary to the American Unitarian Association. The Dover Unitarian Monitor, has the following remarks in consequence of this event.

We hail with joy every measure which brings the friends of liberal Christianity together as a body, awakens their sympathy in each other, their interests in religious truth, and increases their zeal to promote Christian knowledge and piety, and we believe that in all these respects this Association will do good. We have now some ten or twelve well established Unitarian societies in the state, and several other organized associations, which are, as it were, the corner stones of future societies. There are scattered throughout the state, also, an immense number of persons, who regard our faith, as that "which was once delivered to the saints." In every town, and in every village, almost, there are some. But these individuals, and these societies, and their ministers, are, for the most part, widely separated from each other. They have little or no intercourse with each other; no opportunity to cherish or express much sympathy or interest in each other. This Association will be a bond of union, and be *the means* of bringing them together. It is proposed, we understand, to hold an annual meeting at Concord, in the first week in June. This is a time when very many members of the Association, perhaps, would be there upon business, and many others for the express purpose of attending the meeting of the Association, and by the speeches and addresses that may be made, and other exercises that the Association may have, at this time, a deeper sense of responsibility may be impressed upon every Unitarian; a stronger sympathy in each other, as holding "like precious faith," be awakened among them, and a charitable, but *earnest* zeal in the diffusion of that faith.

The meeting adopted a constitution, and the following persons were elected as officers:—

President. Rev. Nathan Parker, D. D. of Portsmouth.

Vice Presidents. Hon. Jeremiah Smith, of Exeter; George Frost, Esq. Durham; Hon. William A. Kent, Concord; Rev. Abiel Abbot, Peterborough; Hon. Salma Hale, Keene; Hon. Frederick A. Sumner, Charlestown; Jonathan Smith, Esq. Bath.

Executive Committee. Rev. Moses G. Thomas, Concord; Hon. Boswell Stevens, Pembroke; Charles Lane, Esq. Sandbornton; Charles G. Atherton, Esq. Dunstable; John Cavender, Esq. Franklin.

Treasurer. Jonathan Eastman, Jr, Esq. Concord.

Secretary. William Kent, Concord.

Ordination at Brattleboro', Vt. On Thursday, 14th inst., Mr Addison Brown, late of the Theological School at Cambridge, was ordained as pastor of the Unitarian Congregational Society in Brattleboro', Vt. We hoped to have received, before this, from some friend an account of the services. We are able only to give the order of services, which were as follows. Anthem, 'Salvation belongeth unto the Lord,'; Introductory Prayer, by Mr Rogers, of Bernardston, Mass.; Reading of the Scriptures, by Mr Crosby, of Charlestown, N. H.; Hymn; Sermon by Mr Hill, of Worcester, Ms.; Hymn; Consecrating Prayer by Dr Kendall, of Plymouth, Ms.; Charge by Mr Abbot, of Peterboro', N. H.; Fellowship of the Churches by Mr Hosmer, of Northfield, Ms.; Anthem, 'Great is the Lord.'; Address to the Society by Mr Goodwin, of Concord, Ms.; Concluding Prayer by Mr Harding, of New Salem, Ms.; Anthem, 'O sing unto the Lord a new song,'; Benediction by Mr Brown.

Presbyterian Church. In the Register of the 9th instant, we published a summary of the proceedings of the General Assembly of the Presbyterian Church, to Saturday, May 26th. The following Monday and Tuesday were principally occupied in appointing various committees, and in the explanation of the nature of the Corporation for relief of poor and distressed Presbyterian ministers, their widows and orphans. At the last session of the Assembly a report was made by Dr Miller, in behalf of a committee, in favor of the validity of baptism by a Catholic priest. After some discussion the subject was committed to Dr Cox, Dr Beman, and Mr R. J. Breckenridge, to prepare a report to be submitted at the next session of the Assembly, in connexion with Dr Miller's. The gentlemen thus appointed, in the discussion had strongly maintained the negative, in opposition to the Report. On Wednesday, May 30th, the Board of Directors of the Theological Seminary at Princeton, N. J. were authorized to employ an additional instructor in Oriental and biblical literature, provided means for his support can be obtained. A Report was made and adopted, recommending to their churches the observance of the first Monday in January 1833, as a day of fasting and prayer for the divine blessing on the ministry of the gospel and for the revival of religion throughout Christendom. A resolve was adopted recommending collections in aid of the funds of the American Colonization Society. A resolution was introduced by Dr Green, that a committee should be appointed to prepare a pastoral letter to the ministers and churches, with a view of counteracting the disorderly practices which were in danger of injuring the character and marring the happy results that might otherwise come from revivals in religion. After much debate the question was taken by yeas and nays, and passed in the affirmative, Yeas 126, Nays 122. The committee on subscribing the confession of faith, reported that it was inexpedient to legislate further upon the subject; the report was adopted unanimously.

As to the question "whether the catechisms, larger or shorter, are to be considered as a part of the *standards* of our church, and are comprehended in the words '*confession of faith of this church,*'" the committee answer unhesitatingly in the affirmative.

They therefore recommend to the Assembly to resolve that

'In receiving and adopting the confession of faith as containing the system of doctrine taught in the holy scriptures, the larger and shorter catechisms of the Westminter assembly of divines are included and do constitute an integral part of the standard of this church.'

A resolve was also adopted, recommending the use of these catechisms in the instruction of the young, and of children, as the most effectual means under God of preserving the purity, peace, and unity of our church.

The Assembly was dissolved on Friday, June 1st, and another Assembly is to be chosen to meet at Philadelphia on the third Thursday in May, 1833.

The Rev. Dr Codman, of Dorchester, Mass. was present at the Convention of the General Assembly this year. Upon the proposed division of the Presbytery of Philadelphia, Dr C. addressed the Assembly. We give some extracts from his remarks. A further reference to them will be found in another column, under the head "Friendly Admonition."

"Sir, I should not have risen in my place on this occasion, had I not felt it a solemn duty which I owed to myself and my constituents, to reply to some remarks and insinuations that have fallen from several gentlemen, who have addressed you on this floor. I have listened to strains of eloquence, which have been poured out here a few days since, with *delight* and with *pain*. I admire eloquence wherever I witness it, but I have deeply regretted that such eloquence should have been so marred by personal allusions and exclusive anathemas. It is my wish to correct some misrepresentations that have been (I hope unintentionally) made respecting that part of the country where it is my happiness to reside. I am not ashamed to have it known to this Assembly, and to the world, that I am a *New England man*. I love the place of my birth, and did time and the occasion permit, I could say much in its praise. I venerate the institutions of New England. It is the land of *the pilgrims*. It is the land of *free schools*. It must be acknowledged that we have our trials in New England, especially in that part of it where I reside, but they are very different from the trials which now agitate the Presbyterian church. *There is a line of division among us, but it is the line that divides the church from the world—the friends from the enemies of God. The evangelical part of our community have a common bond of union*; and, though I do not wish, Moderator, that Unitarianianism and Universalism should spread their baneful influence into your church, it is my deliberate opinion, that if you had, as we have, a *common* enemy to contend with, you would be at peace among yourselves. It is the absence of this, that causes your divisions. I would not be understood that there is no difference of opinion among us, on those subjects which now agitate your church. There *is* this difference of opinion; some of us adhere to what I find is here denominated *the old school*. We do not like *innovations*. We do not like the *philosophising* spirit that so much prevails. We adhere to the good old Assembly's Catechism, as the standard of our faith. To such I belong, and ever have belonged. There are others who think differently in some respects. Sir, there is no man on this floor that more deeply regrets some of these peculiarities than myself. But I am not prepared to brand with the odious name of *heretics* those who differ from me. I am not prepared to withhold fellowship from brethren, who have adopted these peculiarities, but who give me evidence which I cannot resist, that they are *men of God,—humble, self-denying, devoted men,—men of faith and of prayer,—men, whose ministry is accompanied with the powerful influences of the Holy Ghost*. It is enough for me that they possess the spirit of my Master. I can fellowship them from the bottom of my heart. I can *pray* with them. O, what a wretched being should I be, if I could not! Sir, in New England, in the part of the country where I live, we have no time nor heart to compare notes on these controversial subjects. Allusion has been made to BOSTON. It is the city of my nativity, and within five miles of it, I have preached the gospel for more than twenty years. A venerable father has told us that he visited our city 39 years ago. I wish he would visit it *now*. He told us that he knew but one minister at that time who preached the truth. He would now find seven or eight Congregationalists, besides Baptists, Methodists, and evangelical Episcopalians, who preach the glorious gospel of the blessed God, and through whose instrumentality many precious souls are converted to God. Some of these dear brethren differ in their views of certain points of doctrine, but they are all united in the bonds of love. The association of ministers to which I belong, and have belonged for 20 years, consists of 16 ministers; and though we differ somewhat in our views, I can truly say, that an unkind word was never uttered in my hearing, and I believe an unkind thought was never indulged. We know how good and how pleasant it is for brethren to dwell together in unity.

"Before I sit down, suffer me to say, with due deference to this venerable body, that if errors do exist in the Presbyterian Church, the course pursued in this house for the last few days is not, in my judgment, the best way to remove them. Will you allow me to close, by reminding my fathers and brethren of the advice of an aged minister, when consulted on the best way of suppressing the errors of the times. He replied, *Preach* them down—*Pray* them down—*Live* them down."

Lane Seminary. We understand,—says the Boston Traveller,—that the Rev. Dr Beecher has at length concluded to accept the call from the Lane Theological Seminary, at Cincinnati, Ohio, to become its President. The invitation has been under consideration many months, and has been, from various circumstances, a difficult matter to decide.

DOMESTIC INTELLIGENCE.

Cholera. This dreadful disorder has broken out in Quebec and Montreal; it is said to have been brought to those cities by emigrants from Ireland. The Quebec Gazette of June 10th, says that fifty nine cases and fortyfive deaths had occurred up to the evening of the 10th. The following is the first official Report of the Board of Health in Quebec.

Board of Health, Quebec, June 11, 1832.

It devolves upon the Board of Health to perform the painful duty of announcing to the public the appearance of the Asiatic cholera in this city and neighborhood.

This announcement is made after mature deliberation founded upon the unanimous opinion of the Commissioners of Health—the medical gentlemen belonging to the Board—and a number of other most respectable medical practitioners.

The Board pledges itself to use every precauttionary means within its power to mitigate the calamity, and confidentially relies upon the active cooperation of all classes in this object.

Annexed is a bulletin of all the cases admitted into the hospital, hitherto reported to the Board, and hereafter a daily report of such will be issued together with whatever authentic information on the subject can be collected.

By order of the Board of Health.
T. A. YOUNG. *Secretary.*

BULLETIN.

Cases of Asiatic cholera received into the hospital up to half past one o'clock, P. M. June 11.

Date	Remaining.	New cases.	Deaths	Remaining.
June 8th.		3	2	1
" 9th.	1	13	6	8
" 10th.	8	10	11	2
" 11th,	7	13	11	9

Quebec, June 11, 1832.

T. A. YOUNG,
Secretary Board of Health.

On the 12th, the Board reported 27 new cases, admitted into the hospital, cured none, deaths 13. By the latest accounts from Montreal, the disorder was spreading in that city, with great rapidity. A Troy paper, on the authority of a private letter, says that on the 14th, there had been reported at Montreal, 90 new cases, and 54 deaths, besides those in the hospital. This account is thought to be exaggerated.

Two persons have died at Whitehall, N. Y. Great apprehension exists at Albany, and New York and the authorities have adopted cautionary measures to prevent the arrival of the disorder in those cities.

We have just received the following additional intelligence respecting the cholera at Montreal. On the 16th, the disorder was raging with increased violence. A private letter states that on the 14th the number of deaths amounted to 104, but that the number was not so great on the 15th. Business was at a stand, and men could not be procured to work the boats between Montreal and Quebec. The Board of Health, at Montreal, announced on the 15th, that the cases reported up to half past 2 o'clock on that day amounted to 1204, deaths 230. but that all the returns were not obtained. The Canadian Courant, published at Montreal, supposes the whole number of cases, from the commencement to half past 2 o'clock, on the 15th, (three days,) amounts to 1,500, deaths 250, an average of 500 cases and 83 deaths per day. The mortality at Montreal, in proportion to the number of inhabitants, is nine times greater than at Paris, and sixteen times greater than in London.

The Consulting Physicians of the City of Boston, having been requested by the Mayor and Aldermen to prepare some instructions for the relief of persons attacked with the Asiatic Cholera, before Medical Advice can be obtained, and also for the prevention of this Disease, report as follows:

There are two kinds of the Cholera cases, one excessively severe and sudden in its attack, the other comparatively mild. The former requires the immediate use of remedies; the latter may wait the advice of a physician.

The symptons of the violent form, are great coldness, dizziness, sickness of the stomach and vomiting; diarrhœa, small watery discharges, violent cramps in every part, and a livid color of the body.

The following remedies should be used directly, when the symptoms occur:—

1st. Give for an adult 50 drops of laudanum in a wine glass of hot brandy and water, equal parts of each; and repeat it every fifteen minutes, until four doses have been taken, so as to give to the whole 200 drops;—if thrown up, repeat the laudanum in a teaspoon full of brandy.

2d. Apply bags of hot sand to every part of the body and limbs of the patient. Large woolen cloths wrung out of very hot water may be applied in the same way, provided they are kept from cooling.

3d. Make a poultice or paste of common mustard mixed in the same way as for ordinary use. Apply this hot, over the whole surface of the bowels.

4th. Give an injection made with a gill of starch, arrowroot, or gruel, with one teaspoonful of laudanum in it.

Milder form of the Disease.—This is often preceded by a looseness of the bowels and sickness at the stomach. When these symptoms come on, the patient should omit the use of solid food, and take as little as possible of anything into the stomach. A proper nourishment in this state, is arrowroot or rice water. For drink, small quantities of pure water* or tea.

The patient should keep in bed. If the bowels have not been freely emptied, an even dose of powdered rhubarb may be given. This is to be followed by an injection, every four hours, of half a pint of flaxseed tea with 20 drops of laudanum in each. The surface of the bowels should be blistered. If the patient is much exhausted, a teaspoon full of tincture of cinnamon in half a wine glass full of hot water, may be given, once in half an hour, for three or four times.

Means of Prevention.—Cleanliness, domestic and personal, is of the first importance in the prevention of Cholera. Every house and shop, especially provision stalls, should be made clean and sweet. Outhouses should be freed from all offensive matter. Cellars especially should be cleared of putrid vegetables, ventilated, and thoroughly dried. Beds and bed clothing should be daily exposed to currents of fresh air.

Personal cleanliness must be carefully attended to. Those who can do so, should in hot weather, bathe in sea water two or three times a week, and others should wash the whole body with warm water and soap, at least twice a week. Children should not be omitted in this process. As few individuals as possible, should live in the same room, and where a number are found together, means for dividing and giving them more healthy lodgments should be provided at the public expense.

Crowded meetings, especially in the evening, should be avoided.

Food.—In a disorder which affects the stomach and intestines, all attempts at prevention would be useless, without a most strict attention to food. A fact established by the experience of all Europe and Asia is that the "Cholera attacks the tippler" and makes him his first victim. A little excess, even in wine, exposes to the disease. Liquids of all kinds should be moderately used. The safest are common tea and teas made of domestic herbs, taken warm. Acid drinks are pernicious. Cold water, if pure, may be taken in moderate quantity, but when the weather is hot and the thirst great, the mouth the hands and the face should be previously washed.

Excess of solid food is a sure preparation for the disease. The best articles of food are bread, eggs, fresh meat, fresh fish, rice. Perfectly good and thoroughly boiled vegetables stand next, as potatoes, asparagus, etc. All uncooked vegetables, as salads, are dangerous. Fruits, unless very fine, had better be avoided. Strawberries, taken by themselves, or with the addition of a little wine are the least likely to do mischief. Pastry, preserves, pickles scarcely need be mentioned as requiring a total prohibition. All unusual fatigue and exercise; exposure to cold, wet, and to the night air should be avoided. The dress should be carefully regulated according to the changes of temperature. Flannel next to the skin is universally recommended, and to those of a more delicate habit is indispensable.

What we have already said on the subject of ventilation, will make it sufficiently understood that we believe the pure air of the country to be more salutary during the hot season, than that of a large town While, therefore, it is not indispensable to flee the City on the appearance of the Cholera, and while we doubt not it will pursue a different course from yellow fever, and infect the country if it does the town, we should advise those who have the means of selecting their residence, to quit the frequented walks of men, and seek retiremet and sequestration, during the prevalence of the epidemic

Finally, we recommend a *good conscience* and a *fearless performance of duty*, as the best of all preservatives against this disorder. It is well known to physicians that the most timid are most frequently the subjects of epidemic diseases. This is peculiarly the case with Cholera, because it affects the nervous system. We therefore strongly urge on our fellow citizens, a perfect confidence in the wisdom and goodness of God, and a full assurance that those who perform His will by the devotion of their labors to the sick and suffering, are taking the surest means to escape the attack of this disease.

(Signed,) JOHN C. WARREN,
BENJAMIN SHURTLEFF,
GEORGE C. SHATTUCK,
GEORGE HAYWARD,
JOHN RANDALL.

* This article is with difficulty obtained in this place. The water of the Aqueduct is to be preferred, unless perfectly sweet rain water is to be had.

Phi Beta Kappa of Rhode Island. The Hon V. Maxcy, of the city of Washington, has been appointed by the Committee of Appointment of the Rhode Island Alpha of the Phi Beta Society, Orator for the next anniversary, to be held in Providence on the 6th of Sept. next, the day after the Annual Commencement at Brown University.

FOREIGN INTELLIGENCE.

Cholera. It is reported that the cholera is in Liverpool. The report of the disorder in London, May 13, is as follows,—new cases 9, deaths 4, recoveries 3, remaining, total cases from the commencement, 2,606—total deaths 1,371. Country, new cases 54, deaths 18, recoveries 15, remaining 155; total cases from commencemeut, 9,730, total deaths 3,583

We find but few items of news from abroad, except the following important intelligence from England. London papers of the evening of May 15th, have been received in New York, announcing that the Duke of Wellington had failed in his attempt to form a new administration, and that Earl Gray, and other members of the late Cabinet have been reinstated in office.

The medical inspectors have declared the cessation of the cholera in London as an epidemic disease.

France. We mentioned in a former Register, that a conspiracy had been discovered in France for the restoration of the ex-King Charles X, in which the Duchess of Berri was implicated, A steamboat has been capturud having on board a lady, and several persons of distinction. The Paris Moniteur contains a telegraph dispatch stating that the lady turned out to be the Duchess of Berri.

NOTICE TO SUBSCRIBERS.

Subscribers for the Christian Register in the city of New York, who prefer to avail themselves of the deduction for advance payment, will find, their bills at the bookstore of Mr C. S. Francis in Broadway.

We are grateful for the liberal patronage which the Register has received, during the past year, from our friends in New York, and respectfully solicit a continuance of their patronage, and their friendly aid in extending its circulation.

☞ Subscribers in New Bedford will find their bills at the bookstore of Mr William Howe.

MARRIAGES.

In this city, Mr Samuel A. Coolidge, of Hillsborough, N. H to Miss Mary Ann C. Fisk.

By Rev. Mr Barrett, Mr John F. Pray to Miss Jane Henry.

By Rev. Mr Motte, Mr Israel Fairbanks to Miss Lydia C. Lane.

In Roxbury, Mr Jonas Fillebrown to Miss Mary Goddard.

In Cambridge, by Rev. Mr Green, Mr George W. Robinson to Miss Harriet Swain.

In Hingham, Edward Sawyer, Esq. of Dover, N H. to Miss Charlotte Dennie; Mr Leavitt Lane, Jr, to Miss Maria Jones.

In Weston, Mr John Williams to Miss Ruth P. Travis.

In Gloucester, Mr John J. Babson to Miss Mary C. Rogers.

In Springfield, Capt. Chauncey Bailey to Miss Louisa A. Barker.

In Woburn, Mr George May, of Boston, to Miss Rhoda B. Tyler.

In Southampton, Mr Daniel Kingsley to Miss Betsey Pomeroy.

In Greenwich, Mr Elisha Grout to Miss Abigail L Gibbs.

In Waterville, Me. Mr John A. Rhodes, formerly of Lynn, to Miss Amanda Malvina F. Wheeler.

In Albany, Hon. Edward P. Livingston, Lieut. Gov. of the State of New York, to Miss Mary C. daughter of the late William Broom, Esq.

In Framingham, Mr Ebenezer Johnson to Miss Catherine Belknap.

In Freetown, Mr Humphrey M. Shaw, of New Bedford, to Miss Sarah W Bragg.

DEATHS.

In this city, Mrs Mary, widow of the late Capt. Thomas Powars, aged 73.

In Lynn, Mary, daughter of Isaac Basset, aged 23.

In Salem, Mr Henry Appleton, aged 21.

In Newburyport, Mrs Harriet, wife of Rev. Israel W. Putnam, aged 41.

In Taunton, Mr Abijah Leonard, aged 48.

In Shrewsbury, on 13th inst. Dr Samuel P. Williams, aged 43; Benjamin Stone Esq 75.

In Sudbury, Abel Wheeler, Esq. aged 56; for many years a Representative in General Court.

In Hanson, Mr Isaac Hobart, aged 79.

In Wrentham, Capt. Nathaniel Ware, aged 87.

In Sandbornton, N. H. Mr Joseph Smith, aged 83, a patriot of the revolution.

In Barnstead, Mr Ebenezer Adams, aged 78, a revolutionary pensioner.

In Pittsfield, Mr George Williams, aged 27.

In Northborough, Mrs Sarah, wife of Mr John Miller, aged 60.

In New York, Nathan B. Graham, Esq. Counsellor at Law, aged 66.

At Mount Vernon, John A. Washington.

At Havana, 21st ult. Miss Caroline F. only daughter of Mr John Kettell, aged 18.

In Fallsburgh, N. Y. Garret Van Benschoten, aged 77. He took an active part in achieving our independence.

THE MONTHLY REPOSITORY.

EDITED BY REV. W. J. FOX.

No. LXV. for May 1832, just received by GRAY & BOWEN.

CONTENTS.

Goethe; Irish Scriptural Education; Rise and Progress of the Doctrine of the Trinity; Liese, or the Progress of Worship, a Tale; The Bible Society Question; Exhibition of Paintings illustrative of Sacred History, The Leeds Controversy on the Christian Name.

Critical Notices. Correspondence.

This work is published monthly in London, and will hereafter be regularly received by GRAY & BOWEN. Subscriptions received at $8 per annum.

—ALSO—

THE UNITARIAN CHRONICE,

and Companion to the Monthly Repository, is also received by GRAY & BOWEN.

This work is published monthly as a companion to the Repository, or a vehicle for Unitarian Intelligence. Subscriptions received at $1 per annum.

June 23. 3t.

THE LADIES' MAGAZINE AND LITERARY GAZETTE, Edited by MRS SARAH J. HALE. No. 6. Vol. V. Just published by MARSH, CAPEN & LYON, No. 133 Washington Street.

CONTENTS.

Original Miscellany.—Cornelia the Mother; Cuba; Fancy's Vagaries; My Grandmother's Story; Roses.

Poetry.—The Convent of St Clair; Rural Life; Remonstrance to Apollo; The Widow's Wooer; Parting of the Missionaries.

Literary Notices.—The Choice, a Tragedy; The Victim of Indulgence; View of the City of New York, and its environs; Pleasant Sunday; Five years of Youth; An Only Son; An Address delivered before the Hancock Sunday School.

Notice to Correspondents.

Music.—Forget me not. June 23.

BEAN'S ADVICE.

Just published at the *Christian Register Office*, a new and handsome edition of "Bean's Advice to a New Married Couple." June 23.

WANTED—CHRISTIAN REGISTER No. 22.

Those of our subscribers who can conveniently spare their paper of June 2, (No. 22,) will oblige us, if they will forward it by mail, directed—"Christian Register, Boston." June 23.

STEREOTYPING.

Works done with despatch and finished in the most accurate and best style. Orders or proposals promptly attended to. LYMAN THURSTON & Co.

June 23. No. 18, Water Street.

LIFE IN THE WILDS.

HILL AND VALLEY.

BROOKE AND BROOKE-FARM.

L. C. BOWLES has in press, "Life in the Wilds," and "Hill and Valley," being Nos. 1 and 2 of "Illustrations of Political Economy. By HARRIET MARTINEAU; Author of 'Times of the Saviour,' &c." No 1 will be published this month, No. 2 in July, and No. 3, entitled "Brooke and Brooke-Farm," probably in August. This work is to be comprised in 12 numbers, and will be republished here in monthly numbers as they are received from the London press.

June 9.

TRACTS OF THE A. U. A.

All the Tracts published by the *American Unitarian Association*, since its formation in 1825, may be found at the Depository, 141 Washington Street. There are 60 Tracts of the first series, and 11 of the second, besides 5 Annual Reports of the Executive Committee, and 6 Semiannual Reports of Dr Tuckerman, the Minister at Large. A discount is made where a large number is purchased.

May 26. GRAY & BOWEN.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No XII. of the NEW ENGLAND MAGAZINE, for June, 1832.

CONTENTS.

ORIGINAL PAPERS. May and October; Dress; A Portrait; To a Robin; Observations upon Punning; A Tuscarora Legend; The Mutterberg Glacier; A New Chapter in Natural History; History of Elementary School Books; Reminiscences of a Retired Militia Officer, No. 2; Dramatic Reminiscences, No. 4; Irish-American Literature; To a Picture; The Goddesses; Sabbath Evening; Swimming; Hints to Young Ambition; Sonnet.

MONTHLY RECORD. *Politics and Statistics.*—United States, Maine, Massachusetts, Rhode Island, Connecticut, New York, District of Columbia.

Literary Notices.—Indian Biography; by Samuel G Drake. The Life of George Washington. Secrecy; a Poem—by Thomas Power. A Vision of Hell; a Poem. The Elements of Mechanics. Lectures to Female Teachers on School Keeping. Elements of Natural Philosophy. Peter Parley's History of Ancient and Modern Greece.

Our File.

Obituary Notices. June 16

TRACT No. 60, *(First Series)* A. U. A.

Just published at the Depository, 14 Washington Street, Tract No. 60, of the first series of the American Unitarian Association, for June, being "Mr Tuckerman's Ninth Semiannual Report of his Service as a Minister at Large in Boston." p. 36. Price 6 cents

May 26. GRAY & BOWEN.

DAILY MONITOR.

This useful family book, may be obtained at the office of the Christian Register, wholesale and retail, on favorable terms. May 26.

SELECTED POETRY.

SUNDAY SCHOOL HYMN.

BY WILLIS GAYLORD CLARK.

Sung on the last annniversary of the American Sunday School Union.

We have met in peace, together,
In this house of God again;
Constant friends have led us hither,
Here to chant the solemn strain;
Here to breathe our adoration,
While the balmy breeze of spring,
Like the Spirit of Salvation,
Comes, with gladness on his wing!

And, while nature glows with beauty,
While the fields are deck'd with flowers,
Shall our hearts forget their duty,
Shall our souls neglect their powers?
Shall not all our hopes, ascending,
Point us to a home above,
Where, in glory never ending,
He who made us smiles in love?

There no autumn-tempests gather,
There no friends lament the dead;
And on fields that never wither
Fadeless rays of light are shed;
There, with bright, immortal roses,
Angels wreathe their harps of gold,
And each ransom'd soul reposes
'Midst a scene of bliss untold.

We have met, and time is flying,
We shall part; and still his wing,
Sweeping o'er the dead and dying,
Will the changeful seasons bring;
Let us, while our hearts are lightest,
In our fresh and early years,
Turn to Him whose smile is brightest,
And whose grace will calm our fears.

He will aid us, should existence
With its sorows sting the breast;
Gleaming in the onward distance,
Faith will mark the Land of Rest;
There, 'mid day-beams round him playing,
We our father's face shall see,
And shall hear him, gently saying,
"Little children, come to me."

[From Bryant's 'Translations of Spanish Poetry.']

ON HEAVENLY LIFE.

Region of life and light!
Land of the good, whose earthly toils are o'er;
Nor frost, nor heat may blight
Thy vernal beauty, fertile shore,
Yielding thy blessed fruits for evermore!

There without crook or sling
Walks the Good Shepherd, blossoms white and red
Round his meek temples cling;
And, to sweet pastures led,
His own loved flock beneath his eye are fed.

He guides, and near him they
Follow delighted; for he makes them go
Where dwells eternal May,
And heavenly roses blow,
Deathless, and gathered but again to grow.

He leads them to the height
Named of the infinite and long sought Good,
And fountains of delight;
And where his feet have stood,
Springs up, along the way, their tender food.

And when in the mid skies
The climbing sun has reached his highest bound,
Reposing as he lies
With all his flock around,
He witches the still air with modulated sound.

From his sweet lute flow forth
Immortal harmonies, of power to still
All passions born of earth,
And draw the ardent will
Its destiny of goodness to fulfil.

Might but a little part.
A wandering breath of that high melody,
Descend into my heart,
And change it till it be
Transformed and swallowed up, O love, in thee!

Ah then my soul should know,
Beloved! where thou liest at noon of day,
And from this place of woe
Released, should take its way
To mingle with thy flock, and never stray!

MISCELLANEOUS.

THE CHOLERA.

The British Society for the Diffusion of Useful Knowledge are publishing, besides other works, a series called 'The Workingman's Companion,' under which title are included several smaller series, one of which—'The Physician'—is just commenced. The first number of this last series is on the Cholera, and is a plain, practical, sensible treatise on this subject, written by one who is acquainted with the history of the disease, but who having no theory to support lets the facts generally speak for themselves. After a brief introduction, in which the parts and functions of the bodily system are described in terms intelligible by the simplest reader, the character of the disease as it has appeared in India, Russia and Western Europe is exhibited, and its progress traced from Jessore near Calcutta, where it first appeared in 1817, to Sunderland and Newcastle in England. Two chapters at the close are occupied with an account of the means that should be used for prevention and remedy. We take several extracts from these chapters; and presuming that the volume, which is an 18mo. of about 200 pages, will be republished here, recommend its perusal to all who can buy or borrow it.

After the wide survey we have taken of the cholera, from its origin on the banks of the Ganges, under a tropical sun, in a country liable to the overflow of mighty rivers, and abounding with a luxuriant and ever-springing vegetation, and inhabited by a people whose habits of life, and religious and national prejudices, disposed them to receive it in its utmost severity; to the appearance of the disease on the banks of the Tyne, in a temperate climate, where neither the heat of summer nor the cold of winter is ever excessive; where few and rare inundations take place, and the vegetation is not so abundant as at any time to spread the soil thickly with decaying materials; and where the people, living under a free government, educated in a religion which does not forbid the acquisition of knowledge, and all whose habits of life are more or less the dictates of reason and good sense;—after this extensive view of its progress, no words need be employed to show that it is a disease which may prevail under a vast variety of circumstances of climate and habits.

Mr Kennedy, in his history of the contagious cholera, has very sensibly remarked, that our experience of cholera has shown the error into which the first observers of the disease fell, of ascribing it to the most ordinary circumstances. If there happened to be a violent storm, or much heat, or an unusual degree of cold, when the cholera appeared, the storm or the heat or the cold was asserted to be the cause of the cholera; if a lake dried up, the cholera was supposed to arise from the mud and slime; if the east wind long prevailed, which is a wind that has a bad character in all climates, it was the east wind that brought the cholera. As it first was noticed in the thickly inhabited plains, it was supposed to be unable to ascend the hills. All these notions have been shown, by time and the progress of the malady, to be incorrect. It has crossed seas, mountains, and even deserts, but always, it would seem, with man—certainly always in the great thoroughfares of human traffic—a fact which may be and has been applied to prove its contagious property; although it is an imperfect proof, for the disease, even if carried along in the air only, could still only make its appearance where men were to be found. Among the mountains of the world, none are so lofty as those which may be seen in the map of India on the north and east of that country, called the Himalayah mountains; yet even there, the cholera has travelled up as far as man has carried his habitations. The town of Almorah, among those mountains, is 5337 feet above the level of the sea; but the cholera reached Almorah, and prevailed there as severely as in the plains of Hindostan.

Every day we hear the remark, that the winter will put a stop to the cholera—that the cold weather will soon make us hear no more of it. Those who make such remarks do not seem to remember that it prevailed all the last winter in Russia, a much colder country than ours. Still, it is to be acknowledged that as the cholera has advanced northwards, it has seemed to travel more slowly. Whether this depends upon mere climate, or upon the habits of the northern people less disposing them to receive the disease, is not yet determined.

From all this, we only gather this piece of knowledge, that we have no reason in the world to expect that the cholera will *not* come among us, in whatever part of England, Ireland, or Scotland, we may happen to live or to be:—it is very well for us that it does travel more slowly here than in Bengal, for it gives us more time to prepare for it.

In making that preparation, nothing is so important as to keep in mind that wherever the disease has shown itself, it has been proved that some persons are more liable to its attacks, more *predisposed to it*, than others. It becomes a consideration which very much concerns us all—*what are the circumstances which do so predispose to it.* When once we know what they are, we may try to avoid them.

One predisposing circumstance has been observed in every climate—all irregularity of living, and especially all intemperance in drinking. There were in a particular part of India to which the cholera came, two companies of soldiers; one of three hundred, one of one hundred. The company of one hundred agreed to live temperately and to avoid the night air: and only one man caught the cholera. The company of three hundred made no such agreement, but went on as usual, and thirty of them died.

There is no greater enemy of the cholera than cleanliness. If it were not for dirt and neglect, it is almost a question whether it would ever have found a substantial footing any where. It never goes first into cleanly houses; but creeps about the narrow streets, the confined and dirty allies, the damp cellars and the crowded garrets, where poverty and wretchedness have taken up their abode before. There it finds a home, and becomes stronger and bolder; and after destroying its hundreds, it spreads forth into the air of a whole city, and triumphs over its thousands. A dirty house, or even a dirty room, sometimes becomes so unwholesome that *all* who live in it will die. When it is cleaned and white-washed, and aired, all the danger is gone. In six days nine people died in one room in India, in barracks: the room was scoured and fumigated, and there were no more deaths in it.

* * * * * * *

Warm clothing and personal cleanliness; good food and suitable drink; clean and white-washed houses, kept dry and of a moderate warmth; neat and dry court-yards, free from all the offensive nuisances which have been mentioned; gardens well cultivated, and not smelling of decayed vegetables: these are the chief things to be attended to by way of keeping off the cholera altogether. By avoiding dirt, cold, bad air, bad food, intemperance, you avoid so many things which weaken the body and dispose it to disease:—and it may be added, although you cannot help sometimes working to fatigue, you will do wisely to avoid *unnecessary* fatigue.

* * * * * * *

Let no one give way to foolish fears; but rather feel quite sure that ordinary care will make the disease almost harmless; and that, if it should become more severe and general, every thing will be done that man's prudence and forethought can devise to preserve the lives of those attacked, and of all about them. Fear alone will sometimes produce irregular actions in the stomach and bowels; and it always lessens man's power of resisting disease as well as danger.

After all, it would be unworthy of an enlightened and brave people to take fright at the cholera, and most disgraceful to run away by hundreds, or to turn robbers and desperadoes in the presence of such an enemy. Many men go into battle again and again, well knowing the danger. Many incur danger by sea and land for pleasure's sake. Surely then, if the cholera does come, it ought to find us not only well prepared to keep it out, but, having done all we can, if we must fall, prepared to fall as becomes men and Christians.

The danger of the cholera, even in its worst humor, will not be long continued. We should, however, know exactly what we are to expect. For a week or two, when it comes near us, there will only be cases here and there, and many will ridicule the fears of the timid. Then great numbers will be attacked and die, some in the midst of apparent health and strength; and then many, including those who laughed at fear, will fly like people bereft of their senses, carrying the cholera with them perhaps into a hundred villages. Those who *remain*, and *take every precaution which has been recommended*, will very likely escape, and in another week or two there will be no new cases, and no more danger, *except from the return of the runaways*, who will come from places to which some of them took the cholera, and where it has not yet run its course.

This view of the danger will convince every thinking man of the duty of consenting at once to do all that may be required of him *without running away*, or, if he has run away, *before he is allowed to come back.*

Those who run away should go to single houses, or to tents pitched in the fields; and if those who stay will avoid intercourse with the sick, and submit to, and encourage all the useful measures which the public safety demands, the number of deaths will soon become very small indeed.

* * * * * * *

Even in this fatal disease the ingenuity and activity of man can apply resources which render it comparatively harmless. In crowded and dirty cities, in wretched houses, the abode of idleness and vice; or in countries where ignorance and obstinacy prevent the proper application of medicine, it rages almost without control; indeed, with a violence which threatens to sweep all the people who live in such unfortunate circumstances away from the earth. But when it is introduced into towns better regulated; and into houses where it meets with cleanliness and sobriety, and among a people willing to apply whatever science has discovered to be useful, and to aid such application by kind and courageous attentions; there the disease seems to have lost its ferocious character. The people no longer fly from it to die on the highways and in the desert; it no longer daily consigns hundreds to death; it neither suspends the business nor ruins the confidence of the people; but, being met with fortitude and patience, seems to acknowledge man's power over it, as over the other evils and ills to which he is exposed. It is checked by his skill and his firmness; limited by his knowledge and his care; and we may add, great as its triumphs have been, and wide as has been its course, it will finally be banished from the well-governed regions of the earth altogether. First it will disappear from those which it has most recently attacked;—and in the end, as the blessings of civilization extend themselves to every region on which the rain from heaven falls, or the sun of heaven shines; and as man improves in knowledge, and virtue, and power, and by degrees converts vast spaces now neglected into spots of fertility and happiness, and is himself raised in the scale of creation,—not the cholera only, but all the most severe febrile diseases, will probably be utterly banished from this globe.

TEMPERANCE.

We gave, last week, an abstract of a part of Dr Hewitt's remarks, at the late meeting of the American Temperance Society. The following is the concluding part of the abstract as given in the Christian Watchman.

He spoke of the lower orders of people in Europe, who are in essentially the same condition in all the different countries, no matter what the government or religion; he knew of no class of people here so low as to be compared with them. They were full as degraded, ignorant, and stupid as the Southern slaves. Not one in a thousand ever thinks of entering a place of public worship. Of this class were the Spitalfield weavers in London, eighty thousand in number, who were precisely like our slaves, except in color. They had the appearance of savages or barbarians; and it was thought impossible to raise them from this degradation. A Temperance Society was formed among these, which was joined by six or seven hundred, who were generally found to adhere strictly to its rules;—they met in a school-house, capable of containing about eight hundred persons, which was usually filled. Those who were the most zealous in the cause would get there early for the purpose of securing a place near the stand of the speaker. In this situation he had frequent opportunities of observing minutely their countenances, and it was easy to trace in them the progress the persons made in the practice of temperance; —the progress made by their new characters in supplanting the old. Marks both of civilization and of barbarism might be seen in many countenances, struggling as it were to decide which would maintain the mastery. He told Mr Mills, a benevolent gentleman, who felt deeply interested in behalf of these people, that if he could spend two years among them, he could easily, in that time, raise up as many as five religious congregations among them. He would first advise them to hold their Society's meeting on the Sabbath; after awhile, he would introduce the Bible to these meetings, and he would say to them that though they knew nothing about the Bible, and cared nothing about it, he did;—though they knew nothing about prayer, and cared nothing about it, he did; he should therefore ask the privilege of reading a portion from the Bible, and praying, and if they pleased they might attend to it. They would not object to this, and the more they heard, the better they would like it, and soon preaching and regular exercises might be introduced, and they become, without knowing it, a regular and attentive congregation. This plan was approved by Mr M. and by others who had long felt for the the miserable condition of these people, but could before devise no plan for improving it. They had long and anxiously asked, how shall we reform our poor? Now the ready answer was, the Temperance Society will do it,—is doing it. This was but a specimen of the situation of the poor all over Europe. Mr H. spent ten days in Paris, for observing the situation of the lower classes there. They were all burnt with wine. They appeared much like the cider drinkers of Massachusetts. They did not get drunk, for they were too systematic sensualists for that; but they drank enough to benumb all their moral feeling, and leave merely the animal passions awake. Thus, they are in a continual ferment, ever ready to be excited by the most trifling cause.

Those persons in London, who make their living by killing people and selling them for dissection, are temperate drinkers. They drink enough to blunt all moral sense, or they could not commit their bloody deeds; but they take care not to drink enough to stupify them, or impair their animal powers. In Switzerland, wine is drunk in the same way as in France; it is made of the juice of the grape, without the addition of brandy. In Russia, brandy is used. In all these countries, intemperance, in some form or other, keeps them stupid and degraded. The only way in which they can be raised from their degraded state, and civilized and Christanized, is through the agency of temperance societies. Europe is full of priests, but they are not such as enlighten the people; they rather lend their aid to keep them in ignorance, teaching them to be satisfied with the forms of religion without its substance. There are Bibles enough, but they are not read. All appear ready for a decided and successful effort to throw off the chain of mental bondage, with which Europe has so long been bound. Let temperance societies be formed among the people, and they will prepare the way for the use of other means. The work will be gradual, but it will be sure. All Europe seems to be struggling to throw off the chains of a thousand years; but every effort as yet seems only to bind them more fast. The reason is, the common people cannot govern themselves, and without their assistance a free government cannot exist. They want something just like our temperance societies, to teach them the rudiments of the art of self-government; where they may be voluntarily bound by the laws of their own making. These would be to them the infant schools of republicanism, and would prepare a way better than any railroad for the march of civil liberty. As citizens of New England, as Protestants, as Christians, as republicans, we are bound to do this for Europe and the world. Let the agent be well supported from this country, and they will then feel that we are disinterested in our efforts;—three or four thousand dollars will do the work. Then will the blessings which have already succeeded our efforts in this country, roll through Europe, and through the world.

LUTHER'S TABLE TALK.

These fragments of Martin Luther's conversation are from the January number of the Monthly Repository.

THE PRINCE'S BEST WEALTH.

'At the imperial diet at Augsburg, certain princes were speaking in praise of the riches and advantages of their countries and principalities. The Prince Elector of Saxony said, "He had in his countries stores of silver mines, which brought him great revenues." The Prince Elector Palatine extolled his vineyards and wine, that were produced on the banks of the Rhine, &c. &c. Now, when the turn came for Evarard, Prince of Wirtemburgh, to speak also, he said, "I am indeed but a poor prince, and no way to be compared with any of you: nevertheless, I have in my country a rich and precious jewel, namely, that if I should haply ride astray in my country and lose myself, and were left alone in the fields, yet I could safely and securely sleep in the bosom of every one of my subjects, they are all ready for my service, to venture body, goods, and blood." And, indeed, said Luther, his people esteemed him as a *pater patriæ*. When the other princes heard the same, they confessed that he was, indeed, the richest of the three.'

SUBMISSION TO TRUTH.

'If,' said Luther, 'a robber on the highway should fall upon me, then, truly, I would be judge and prince myself, and if no one were with me and about me that were able to defend me, I would willingly use my sword. I would thereupon take the holy sacrament, that I had done a good work. But if any one fell upon me as a preacher, for the gospel's sake, then, with folded hands I would lift up mine eyes to heaven, and say, "My Lord Christ, here I am; I have confessed and preached Thee, &c.; is now my time expired? so commit I my spirit into Thy hands;" and in that sort would I die, said Luther.'

A WORD OF ADVICE TO STUDENTS.

'I would advise,' said Luther, 'that whatsoever art you study, you should betake yourself to the reading of some sure and certain sorts of books, oftentimes over and over again: for to read many sorts of books produceth confusion, rather than any certain and exact knowledge. It is much the same as with those that dwell everywhere, and remain certainly in no place; such do dwell nowhere, and are nowhere at home. And like as in society, we use not the company of all friends, but of some few selected; even so likewise ought we to accustom ourselves to the best books, and to make the same familiar to us; to have them (as we use to say) at our fingers' ends.'

THE LEARNED AND THE UNLEARNED EQUAL.

'Discourse was held how great differences were among the learned, whereupon Luther said, "God hath very finely divided his gifts, in that the learned serve the unlearned; and, again, the unlearned must humble themselves to obtain what is needful from the learned. If all people were equal, no man would serve another, neither would there be any peace. The peacock complaineth that he wants the nightingale's voice; therefore God, with the inequality, hath made the greatest equality; for we see, when one is excellent, and hath more and greater gifts than another, then is he proud and haughty, will rule and domineer over others, and contemn them."'

GRUND'S PHILOSOPHY.

Just published by RICHARDSON, LORD & HOLBROOK, School Book Publishers, Boston.

"Elements of Natural Philosophy, with practical Exercises," for the use of Schools.

In this work the author has endeavored not only to preserve his work from some of the gross errors, with which it is common to find elementary treatises on this science charged, but has also enlarged it with the most recent discoveries in electricity, galvanism, and magnetism. The authorities, and the sources from which he has drawn, have been carefully indicated; and the subjects on which the opinions of philosophers are divided, treated of in a manner to leave the teacher and pupil at liberty to adhere to whichever hypothesis may seem to them best supported. As regards the general plan and arrangement of the work it will suffice to say, that the inductive method has been preserved so far as it was practicable in a treatise of this nature. The whole is divided into ten chapters, treating separately of the general properties of matter; of the phenomena of cohesion and adhesion, of the laws of motion, of hydrostatics and ærostatics, of the mechanical properties of the atmosphere, of heat, light, electricity, galvanism, and magnetism. The mathematical part has been separated from the text, and is thrown into notes, not to interrupt the progress of those who are yet familiar with mathematical reasoning. The appendix consists of exercises.

The author intends to have this work followed by an elementary treatise on Chemistry, which will be executed on the same plan, and from a sequel to it, which may be expected to be published in the course of a few months. May 26.

LECTURES TO FEMALE TEACHERS.

Just published by RICHARDSON, LORD & HOLBROOK, School Book Publishers, Boston. "Lectures to Female Teachers on School Keeping," by S. R. HALL.

The success of the author's "Lectures on School Keeping," addressed more particularly to School masters, of which three edition have been sold, has encouraged him to prepare this volume, which contains directions important to the female teacher, but which it was impracticable to incorporate in the former volume. In this work he has aimed to render his directions practical and to make the volume a general directory in the discharge of the responsible duties involved in the office of primary teacher. It is designed not merely to be read, but studied; and may be made a daily manual, during the hours devoted to teaching. It will be found also particularly adapted to the wants of the teachers of Infant Schools.

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Just published and for sale by JAMES LORING, 132 Washington Street, Price 25 cents single, and two dollars per dozen. May 26.

LETTERS ON THE GOSPELS.

For sale at this office, Hannah Adams's "Letters on the Gospels." May 26.

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